

“The Workers’ Charter”

A TRANSLATION OF THE FAMOUS
ENCYCLICAL OF POPE LEO XIII
ON THE

Condition of the Working Classes

WHEREIN ARE SET FORTH THE

BASIC PRINCIPLES OF SOCIAL JUSTICE

WITH INTRODUCTION AND ANALYSIS
BY THE LATE

REV. MGR. HENRY CANON PARKINSON, D.D.

ONE HUNDRED AND TWENTY-FIFTH THOUSAND

CATHOLIC SOCIAL GUILD
OXFORD

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CATHOLIC SOCIAL GUILD . . . OXFORD

THE CONDITION OF THE WORKING CLASSES

BY
POPE LEO XIII

WITH INTRODUCTION AND APPENDIX BY THE LATE
RIGHT REV. MGR. CANON PARKINSON, D.D.

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INTRODUCTION.

RELIGION is the natural protector of the weak. It inspires a sense of justice and kindness. The Revelation of God has urged these duties upon the greedy and the oppressor with stern insistence through the course of thousands of years. In the teaching of Christ kindness is elevated to love, to become the distinctive note of the world-wide message of the Divine Master. His accredited minister, the Church, has never failed in her duty of defending, succouring, and raising the poor, and urging upon the rich their elementary obligations of justice and Christian love. With the changing forms of society she has adapted her words of counsel and command to the circumstances of each succeeding age. She emancipated the slave; she sheltered the weak and the oppressed; she consecrated the associations of the craftsmen; and in our own day, when the burden of toil had grown well-nigh unbearable, and the workers chafed angrily under the bitter yoke, she spoke again, and with no uncertain voice. The Encyclical *Rerum Novarum*, on the Condition of Labour, announces no revolution in the teaching of the Church; it merely applies—but with the majesty and force of St. Paul—those eternal laws of social duty and Christian affection of which the Church is the guardian and the exponent.

This ever-memorable utterance of the Holy See came at an opportune moment. Doubtless it formed a part of the lofty scheme of social and political teaching which Leo XIII gave to the world; but its date, its tone of

sympathy and indignation, were prompted by the circumstances of those eventful years.

In Germany, Bishop Ketteler, that illustrious and fearless champion of the people's cause, laid down a programme of social reforms which anticipated many of the features of the Encyclical on the Condition of Labour by more than twenty years. Some of his proposals became shortly the law of his country, while Leo XIII designated him as "my great predecessor."

On the eve of the war of 1870 M. Albert de Mun initiated the movement for the social regeneration of France—a movement which has gone on increasing during times of direst political stress and discouragement. A similar work of social reconstruction went on actively in the Catholic cantons of Switzerland under the impulse of Gaspard Decurtins, and in Austria under the direction of the Baron de Vogelsang. The little study club at Fribourg forwarded its transactions to Pope Leo by the hands of Cardinal Mermillod, Bishop of Geneva. The Pontiff took a keen interest in the social congresses held in Italy, Germany, Belgium, and Switzerland. He dealt generously with the Association of the Knights of Labour, whose cause Cardinals Manning and Gibbons supported with such far-seeing devotedness. In the autumn of 1844 he received a pilgrimage of French employers of labour; in 1887 he welcomed to the Vatican a great pilgrimage of Labour, composed of 100 employers, 1,400 workmen, and 300 priests; in 1889 he gave audience to a succession of workmen's pilgrimages from France, consisting of many thousands. The most marked enthusiasm was aroused among the workmen for the Holy Father, whom they called "their father and their protector." His repeated assurance was: "We shall never cease to do for the betterment of your condition all that Our

office and Our fatherly heart can suggest." In 1890 he clearly traced the leading ideas of social reform in his letter to the Emperor William II on the occasion of the Congress held at Berlin.

The time was at length ripe for the complete and final pronouncement of May 15, 1891. This weighty document has blessed and sanctified the cause of true social rectification. It has identified the Church with the masses, not only collectively, but also individually. Its dominant note is affectionate sympathy for the worker. It exalts his personal dignity as a man, and as the father of the family. It insists on mutual effort; it sanctions and desiderates a wise intervention of the supreme civil authority in social concerns. Above all, it proclaims that without the guidance of religion and the dictates of morality, no social betterment is to be hoped for.

"Since the divine words, 'I have compassion on the multitude,' were spoken in the wilderness," wrote Cardinal Manning,* "no voice has been heard throughout the world pleading for the people with such profound love and loving sympathy for those that toil and suffer, as the voice of Leo XIII. . . . None but the Vicar of Our Divine Lord could so speak to mankind. No Pontiff has ever so spoken. No Pontiff has ever had such an opportunity so to speak, for never till now has the world of labour been so consciously united, so dependent upon the will of the rich, so exposed to the fluctuations of adversity and to the vicissitudes of trade."

Bishop Hedley wrote:† "The Holy Father has spoken, and spoken with very great clearness and frankness. He says that no one can question that a

* See *A Pope on Capital and Labour* (C.T.S. 2d).

† *The Tablet*, June 6, 1891, p. 885.

remedy must be found, and quickly found, for the misery which presses so heavily at this moment on the large majority of the very poor. . . . There will be found in the earnest and weighty sentences which announce, with such dignified eloquence, the result of his earnest and long-continued meditation, wonderfully clear principles which will serve as a guide to those whose business it is to enter into details. . . . Let me express the hope that every intelligent man and woman in the country will read and study this earnest and eloquent Encyclical."

The English non-Catholic press was not slow to appreciate the grandeur and wisdom of this pontifical utterance. *The Spectator* wrote: "Leo XIII is definite to a marvel, clear to audacity, terse till, in the English version at least, he almost oversteps the bounds of Pontifical etiquette, and uses epigram as a judicial weapon. And . . . though Pope Leo's warm denunciations of oppression for greed may not make capitalists more philanthropic, his distinct declaration that labour has a right to a comfortable though 'frugal life'—what courage it must have required in an epoch of universal suffrage to put in that word?—will give new heart to the millions."

It remains for the Catholic of to-day to read and to re-read this code of social principles, which for nearly thirty years past has brought forth rich and abundant fruit in countries where its teaching has been carried into action. In our own country the current of social reform is running strong. It were well if those who ride on the current had before them the chart of safety traced for them by the hand of the enlightened reformer, Leo XIII.

Pius X, in his *Motu Proprio* of December 18, 1903, has summarized, and, with all the weight of his supreme

authority, has laid down as fundamental rules of thought and conduct, the principles which Leo XIII expounded to an astonished world in his inspired utterances.

The Encyclicals *Quod Apostolici muneris* (December 28, 1878), *Rerum novarum* (May 15, 1891), *Graves de communi* (January 18, 1901), and lastly the *Instruction of the Sacred Congregation* of January 27, 1902, have furnished us with a code of doctrines which will be the guide of Catholics during these momentous years of social readjustment.

HENRY PARKINSON.

OSCOTT COLLEGE.

April, 1910.

NOTE. The present issue reproduces, by kind permission of the Catholic Truth Society, the amended translation published in their new and revised edition (1929) of *The Pope and the People* (2s.).

In connection with the celebration of the Fortieth Anniversary of the Encyclical in 1931, the Vatican Press published a new edition of the Latin text in which paragraph numbers were introduced. These numbers are used for reference in the Encyclical *Quadragesimo Anno* and are here shown in the margins.

RERUM NOVARUM

THE CONDITION OF THE WORKING CLASSES.

Encyclical Letter, May 15, 1891.

1
THAT the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it—and actually there is no question which has taken a deeper hold on the public mind.

Therefore, Venerable Brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued Letters bearing on "Political Power," "Human Liberty," "The Christian Constitution of the State," and like matters, so have We thought it expedient now to speak on the Condition of the Working Classes. It is a subject on which We have already touched more than once, incidentally. But in the present Letter, the responsi-

bility of the Apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of Capital and of Labour. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

2 Causes of Social Problem. In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient working-men's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence by degrees it has come to pass that working-men have been surrendered, isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added that the hiring of labour and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself.

3 The Socialist Solution. To remedy these wrongs the Socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present

mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working-man himself would be among the first to suffer. They are moreover emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community.

The Worker would Suffer. It is surely undeniable that, when a man engages in remunerative labour, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for maintenance and education; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a working-man's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labour. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavouring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his resources and of bettering his condition in life.

The Right to own Private Property a Natural Right. What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man

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and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self-preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys, at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time.

**The Right to Private
Property proved from
the Nature of Man.**

This becomes still more clearly evident if man's nature be considered a little more deeply. For man, fathoming by his faculty of reason matters without number, linking the future with the present, and being master of his own acts, guides his ways under the eternal law and the power of God, whose Providence governs all things. Wherefore it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come.

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Hence man not only should possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but for ever recur; although satisfied to-day, they demand fresh supplies for to-morrow. Nature accordingly must have given to man a source that is stable and remaining always with him from which he might look to draw continual supplies. And this stable condition of things he finds solely in the earth and its fruits.

**In what Sense
God has given
the Earth to All.** There is no need to bring in the State. Man precedes the State, and possesses, prior to the formation of

any State, the right of providing for the sustenance of his body. The fact that God has given the earth for the use and enjoyment of the whole human race can in no way be a bar to the owning of private property. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it was assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is no one who does not sustain life from what the land produces. Those who do not possess the soil, contribute their labour; hence it may truly be said that all human subsistence is derived either from labour on one's own land, or from some toil, some calling which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

Here, again, we have further proof that private ownership is in accordance with the law of nature. Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of

his mind and the strength of his body towards procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates —that portion on which he leaves, as it were, the impress of his individuality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

8 **Refutation of False Opinions.** So strong and convincing are these arguments, that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built, or the estate which he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labour has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, now it is fruitful; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labour should be possessed and enjoyed by any one else? As effects follow their cause, so is it just and right that the results of labour should belong to those who have bestowed their labour.

Private Property in accord with the Natural and Divine Law.

With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conduced in the most unmistakable manner to the

peace and tranquillity of human existence. The same principle is confirmed and enforced by the civil laws—laws which, so long as they are just, derive from the law of nature their binding force. The authority of the Divine Law adds its sanction, forbidding us in severest terms even to covet that which is another's:—*Thou shalt not covet thy neighbour's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.**

The Family a True Society. The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations. In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity, or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage ordained by God's authority from the beginning: *Increase and multiply.*† Hence we have the family; the "society" of a man's house—a society very small, one must admit, but none the less a true society, and one older than any State. Consequently it has rights and duties peculiar to itself which are quite independent of the State.

The Right to Private Property proved from the Family. That right to property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family; nay, that right is all the more valid in proportion as human personality in the life of the family takes various forms. For it is a most sacred law of nature that a father should provide food and all necessaries for those whom he has begotten; and, similarly, it is natural that he should wish that his children, who carry on, so to speak,

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* Deut. v, 21.

† Gen. i, 28.

and continue his personality, should be by him provided with all that is needful to enable them to keep themselves decently from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of productive property, which he can transmit to his children by inheritance. A family, no less than a State, is, as We have said, a true society, governed by an authority peculiar to itself, that is to say, by the authority of the father. Provided, therefore, the limits which are prescribed by the very purposes for which it exists be not transgressed, the family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty.

The Rights of the Family. We say, at least equal rights; for inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature. If the citizens of a State—in other words the families—on entering into association and fellowship, were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, that association (viz., the State) would rightly be an object of detestation, rather than of desire.

11

The Duty of the State towards the Family. The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the precincts of the household there occur grave disturbance of mutual rights, public authority should

intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further: here nature bids them stop. Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free will, under the power and the charge of its parents."* The Socialists, therefore, in setting aside the parent and setting up a State supervision, act *against natural justice*, and break into pieces the stability of all family life.

**Undue State Interference
Mischievous.**

12

And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation.

Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private

* St. Thomas, *Summa Theol.*, 2a-2æ, Q. x, art. 12.

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property. This being established, we proceed to show where the remedy sought for must be found.

13

No Practical Solution without Religion and the Church.

We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of Religion and of the Church. It is We who are the chief guardian of Religion and the chief dispenser of what pertains to the Church: and by keeping silence we would seem to neglect the duty incumbent on us. Doubtless this most serious question demands the attention and the efforts of others besides ourselves—to wit, of the rulers of States, of employers of labour, of the wealthy, aye, of the working classes themselves, for whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working-man by means of numerous organizations; does her best to enlist the services of all classes in discussing and endeavouring to further in the most practical way, the interests of the working classes; and considers that for this purpose recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

14

Inequalities are inevitable.

It must be first of all recognized that the condition of things inherent in human affairs must be borne with, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary

result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition. As regards bodily labour, even had man never fallen from *the state of innocence*, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation for his disobedience. *Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life.**

**To Suffer and
Endure is the
lot of Man.**

In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles.

**Class War Wrong.
Duties of Working-man
and Employer.**

The great mistake made in regard to the matter now under consideration, is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual

conflict. So irrational and so false is this view, that the direct contrary is the truth. Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, so as to maintain the balance of the body politic. Each needs the other: Capital cannot do without Labour, nor Labour without Capital. Mutual agreement results in the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of

Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian) in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice. Thus Religion teaches the labourer and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises of great results, and excite foolish hopes which usually end in useless regrets and grievous loss. Religion teaches the wealthy owner and the employer that their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labour for wages is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is to a man's credit, enabling him to earn his living in an honourable way; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical strength. Again the Church teaches that, in dealing with the working man religion and the good of his soul must be kept in mind. Hence the employer is bound to see that the worker has time for his religious

duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings. Furthermore, the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age. His great and principal duty is to give every one what is just. Doubtless before deciding whether wages are fair, many things have to be considered; but wealthy owners and all masters of labour should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the labourers . . . which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth.** Lastly, the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the labouring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and all its causes?

**The Church teaches
the True Value
of Things.**

But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable

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* James v, 4.

mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding-place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or are lacking in them—so far as eternal happiness is concerned—it makes no difference; the only important thing is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit: and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.** Christ's labours and sufferings, accepted of His own free will, have marvellously sweetened all suffering and all labour. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*†

The Right Use of Money. Almsgiving. Therefore those whom fortune favours are warned that riches do not bring freedom from sorrow and are of no avail for eternal happiness, but rather are obstacles;‡ that the rich should tremble at the threatenings of Jesus Christ—threatenings so unwonted in the mouth of Our Lord§—and that a most strict account must be given to the Supreme Judge for all we possess. The chief and most excellent rule for the right use of money is one which the heathen philosophers

* II Tim. ii, 12.

‡ Matt. xix, 23, 24.

† II Cor. iv, 17.

§ Luke vi, 24, 25.

hinted at, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human existence."* But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith, Command the rich of this world . . . to offer with no stint, to apportion largely."† True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; "for no one ought to live other than becomingly."‡ But when what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. *Of that which remaineth, give alms.*§ It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving—*It is more blessed to give than to receive;*|| and who will count a kindness done or refused to the poor as done or refused to Himself—*As long as you did it to one of My least brethren you did it to Me.*¶ To sum up then what has

* 2a-2æ, Q. lxvi, art. 2.

† *Ibid.* Q. xxxii, art. 6.

|| Acts xx, 35.

‡ *Ibid.* Q. lxvi, art. 2.

§ Luke xi, 41.

¶ Matt. xxv, 40.

been said:—Whoever has received from the Divine bounty a large share of temporal blessings whether they be external and material, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others. "He that hath a talent," says St. Gregory the Great, "let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbour."*

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**Poverty and Work
not Things to be
ashamed of.**

As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in earning their bread by labour. This is enforced by what we see in Christ Himself, who, *whereas He was rich, for our sakes became poor*;† and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the son of Mary?*‡

**The True Worth
of Man.**

From contemplation of this Divine model, it is more easy to understand that the true worth and nobility of man lie in his moral qualities, that is, in virtue; that virtue is moreover the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor "blessed";§ He lovingly invites those in labour and grief to come to Him for solace;|| and He displays the

* St. Gregory the Great, Hom. ix in Evangel. n. 7.

† II Cor. viii, 9. ‡ Mark vi, 3.

§ Matt. v, 3: "Blessed are the poor in spirit."

|| *Ibid.* xi, 28: "Come to Me all you that labour and are burdened and I will refresh you.

tenderest charity towards the lowly and the oppressed. These reflections cannot fail to keep down the pride of the well-to-do, and to give heart to the unfortunate; to move the former to be generous and the latter to be moderate in their desires. Thus the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, *the first-born among many brethren*; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the Kingdom of Heaven. *If sons, heirs also; heirs indeed of God, and co-heirs with Christ.**

Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were Society penetrated with ideas like these, strife must quickly cease?

**The Social Action
of the Church.** But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them; and by the intermediary of her bishops and clergy diffuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends, that the Church possesses a power peculiarly her own. The agencies which she employs are given to her by Jesus

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* Rom. viii, 17.

Christ Himself for the very purpose of reaching the hearts of men, and derive their efficiency from God. They alone can reach the innermost heart and conscience, and bring men to act from a motive of duty, to control their passions and appetites, to love God and their fellow-men with a love that is outstanding and of the highest degree and to break down courageously every barrier which blocks the way to virtue.

The Witness of History. On this subject we need but recall for

one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt: for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first Cause and the final End; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts, and His laws. And if Society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to call it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it is formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence to fall away from its primal constitution implies disease: to go back to it, recovery. And this may be asserted with utmost truth both of the State in general and of that body of its citizens—by far the great majority—who get their living by their labour.

The Church not concerned with the Soul alone.

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Neither must it be supposed that the solicitude of the Church is so pre-occupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavour. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no slight degree. Christian morality, when adequately and completely practised, leads of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance;* it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance.

The Church's Care of the Poor.

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The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein again she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardour of brotherly love among the earliest Christians that numbers of those who were in better circumstances despoiled themselves of their possessions in order to relieve their brethren; whence *neither was there any one needy among them.*† To the order of deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake

* The desire of money is the root of all evils.—I Tim. vi, 10.

† Acts iv, 34.

laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety; because, to cite his own words, they were employed "in feeding the needy, in burying them, in the support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked."*

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has aroused everywhere the heroism of charity, and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Sacred Heart of Jesus Christ; and whosoever turns his back on the Church cannot be near to Christ.

25 It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies must concur. All who are concerned in the matter should be of one mind and according to their ability act together. It is with this, as with the Providence that governs the world; the results of causes do not usually take place save where all the causes co-operate.

It is sufficient, therefore, to inquire what part the State should play in the work of remedy and relief.

* *Apologia Secunda, xxxix.*

**The Social Action
of the State.**

By the State we here understand, not the particular form of government prevailing in this or that nation, but the State as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which we have expounded in the Encyclical on "The Christian Constitution of the State." The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the heads of the State. Now a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and fair imposing of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and amongst the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to suspicion of undue interference—since it is the province of the State to consult the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

**The Interests of All
to be Safeguarded.**

There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The working classes are by nature members of the State equally with the rich: they are real living parts which make up through the family the body of the State; and it need hardly be said that they are in every State very largely in the majority. It would be irrational to neglect one portion of the citizens and favour another; and therefore the public administration

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must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas of Aquin: "As the part and the whole are in a certain sense identical, so that what belongs to the whole in a sense belongs to the part."* Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called by the Schoolmen *distributive*—towards each and every class alike.

**The Duty of the
State towards the
Working Class.**

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such measure as this; but they benefit the nation, if less directly, in a most important manner. We have insisted, it is true, that, since the end of Society is to make men better, the chief good that Society can possess is Virtue. Nevertheless, it is the business of all well-constituted States to see to the provision of those material and external helps *the use of which is necessary to virtuous action.*† Now for the

* 2a-2æ, Q. lxi, art. 1 ad 2.

† St. Thomas, *De Regimine Principum*, i, 15.

provision of such commodities, the labour of the working class—the exercise of their skill, and the employment of their strength, in the cultivation of the land, and in the workshops of trade—is especially responsible and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labour of working-men that States grow rich. Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed, and bodily fit, they may find their life less hard and more durable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favourable consideration. There is no fear that solicitude of this kind will be harmful to any interest: on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends for the things that it needs.

We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others. Rulers should, nevertheless, anxiously safeguard the community and all its members; the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. As the power to rule comes from God, and is, as it were, a participation in His, the highest of all sovereignties, it should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches also to details.

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When the State should interfere. Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the State, as well as of the individual, that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the working class the ties of family life were relaxed; if Religion were found to suffer through the workers not having time and opportunity afforded them to practise its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labour, or by work unsuited to sex or age—in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

The Poor have a Special Claim on the State.

Rights must be religiously respected wherever they exist; and it is the duty of the public authority to prevent and to punish injury, and to

protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly-off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong to that class, should be specially cared for and protected by the Government.

Private Property to be Safeguarded. Here, however, it is expedient to bring under special notice certain matters of moment. The chief

thing is the duty of safeguarding private property by legal enactment and protection. Most of all it is essential, where the passion of greed is so strong, to keep the people within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labour rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up disorder and incite their fellows to acts of violence. The authority of the State should intervene to put restraint upon such firebrands, to save the working classes from being led astray by their manœuvres, and to protect lawful owners from spoliation.

Strikes, their Causes and Effects. When work-people have re-

course to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labour

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not only affects the masters and their work-people alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperilled. The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

32

The Spiritual Interests

of the Working-man
to be Safeguarded.

The working-man too has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. *Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.** In this respect all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, *for the same is Lord over all.*† No man may with impunity outrage that human dignity which God Himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

* Gen. i, 28.

† Rom. x, 12.

From this follows the obligation of the cessation from work and labour on Sundays and certain holy days. The rest from labour is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labour, hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of his everyday life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest; a rest sanctioned by God's great law of the Ancient Covenant —*Remember thou keep holy the Sabbath day,* and taught to the world by His own mysterious "rest" after the creation of man: He rested on the seventh day from all His work which He had done.†*

The State and the Regulation of Work. If We turn now to things external and material, the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labour, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone and metals from the bowels of the earth, should have shorter hours in proportion as their labour is more severe and trying to health. Then, again, the season of the year should be taken into

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* Exod. xx, 8.

† Gen. ii, 2.

account; for not unfrequently a kind of labour is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing-up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work-people there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

34 **The Living Wage.** We now approach a subject of great importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due: but not under any other circumstances.

To this kind of argument a fair-minded man will not easily or entirely assent: it is not complete, for there are important considerations which it leaves out of account altogether. To labour is to exert oneself for the sake of procuring what is necessary for the various purposes of life, and chief of all for self-preservation. *In the sweat of thy face thou shalt eat bread.** Hence a man's labour necessarily bears two notes or characters. First of all, it is *personal*, inasmuch as the force which acts is bound up with the personality and is the exclusive property of him who acts, and, further, was given to him for his advantage. Secondly, man's labour is *necessary*; for without the result of labour a man cannot live; and self-preservation is a law of nature, which it is wrong to disobey. Now, were we to consider labour merely in so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small wage or even none at all. But our conclusion must be very different if together with the personal element in a man's work we consider the fact that work is also necessary for him to live: these two aspects of his work are separable in thought, but not in reality. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It necessarily follows that each one has a natural right to procure what is required in order to live; and the poor can procure that in no other way than by what they can earn through their work.

A Just Wage. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil

* Gen. iii, 19.

the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as we shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

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Owning Property to be encouraged. If a workman's wages be sufficient to enable him comfortably to support

himself, his wife, and his children, he will find it easy, if he be a sensible man, to practise thrift; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of income. Nature itself would urge him to this. We have seen that this great labour question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many as possible of the people to become owners.

The Good Results of Ownership. Many excellent results will follow from this; and first of all, property will certainly become more equitably

divided. For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labour and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sick and sore in spirit and ever ready for disturbance. If working people can be

encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields in response to the labour of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labour would add to the produce of the earth and to the wealth of the community is self-evident. And a third advantage would spring from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair.

The Benefit of Helpful Organizations. In the last place—employers and workmen may of themselves effect much in the matter

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We are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and institutions for the welfare of boys and girls, young people and those more advanced in years.

Trade Unions. The most important of all are Working-men's Unions; for these virtually include all the rest. History attests what excellent results were brought about by the Artificers' Guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such Unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once; yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

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The consciousness of his own weakness urges man to call in aid from without. We read in the pages of Holy Writ: *It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.** And further: *A brother that is helped by his brother is like a strong city.*† It is this natural impulse which binds men together in civil society; and it is likewise this which leads them to join together in associations which are, it is true, lesser and not independent societies, but, nevertheless, real societies.

**The Right to form
Associations.**

These lesser societies and the society which constitutes the State differ in many respects, because their immediate purpose and aim is different. Civil society exists for the common good, and hence is

* Eccles. iv, 9, 10.

† Prov. xviii, 19.

concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called a *public* society, because by its agency, as St. Thomas of Aquin says, "Men establish relations in common with one another in the setting up of a commonwealth."^{*} But societies which are formed in the bosom of the State are styled *private*, and rightly so, since their immediate purpose is the private advantage of the associates. "Now a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common."[†] Private societies, then, although they exist within the State, and are severally part of the State, cannot nevertheless be absolutely, and as such, prohibited by the State. For to enter into a "society" of this kind is the natural right of man; and the State is bound to protect natural rights, not to destroy them; and if it forbid its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

There are occasions, doubtless, when it is fitting that the law should intervene to prevent associations; as when men join together for purposes which are evidently bad, unlawful, or dangerous to the State. In such cases public authority may justly forbid the formation of associations, and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretence of public benefit. For laws only bind when they are in accordance with right reason, and hence with the eternal law of God.[‡]

* *Contra impugnantes Dei cultum et religionem*, ii. † *Ibid.*

‡ "Human law is law only by virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence."—St. Thomas, *Summa Theol.*, Ia-2æ, Q. xciii, art. 3, ad. 2.

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**The Rights of
Associations in
the Church.**

And here we are reminded of the confraternities, societies, and religious orders which have arisen by the Church's authority and the piety of Christian men. The annals of every nation down to our own days bear witness to what they have accomplished for the human race. It is indisputable that on grounds of reason alone such associations, being perfectly blameless in their objects, possess the sanction of the law of nature. In their religious aspect, they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State authorities have laid violent hands on these communities, and committed manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies, and despoiled them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceful and useful, are hampered in every way, whereas the utmost liberty is conceded to individuals whose purposes are at once hurtful to Religion and dangerous to the State.

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**Dangers of Some
Associations.**

Associations of every kind, and especially those of working-men, are now far more common than heretofore. As regards many of these there is no need

at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labour, and force working-men either to join them or to starve. Under these circumstances Christian working-men must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves—unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

Catholic Action Those Catholics are worthy of all
praised. praise—and they are not a few—who,
understanding what the times require,

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have striven, by various undertakings and endeavours, to better the condition of the working-class by rightful means. They have taken up the cause of the working-man, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite working-men of various grades into associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The bishops, on their part, bestow their ready good-will and support; and with

their approval and guidance many members of the clergy, both secular and regular, labour assiduously in behalf of the spiritual and mental interests of the members of such associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the working-man may without difficulty acquire through his labour not only many present advantages, but also the certainty of honourable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the associations We have described continue to grow and spread, and are well and wisely administered. The State should watch over these societies of citizens banded together in accordance with their rights; but it should not thrust itself into their peculiar concerns and their organization; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without.

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In order that an association may be carried on with unity of purpose and harmony of action, its administration and government should be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it possible to enter into minute particulars touching the subject of organization: this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time: —all of which should be carefully considered.

Duties of Associations. To sum up, then, We may lay it down as a general and lasting law, that working-men's associations should be so

organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul, and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that social betterment should have this chiefly in view; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of Religion. What advantage can it be to a working-man to obtain by means of a society material well-being, if he endangers his soul for lack of spiritual food? *What doth it profit a man, if he gain the whole world and suffer the loss of his soul?** This, as Our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. *After all these things do the heathen seek. . . . Seek ye first the Kingdom of God and His justice: and all these things shall be added unto you.*† Let our associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation: and let all be warned and strengthened with special care against wrong principles and false teaching. Let the working-man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holy days. Let him learn to reverence and love holy Church, the common mother of us all; and hence to obey the precepts of the Church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

Activities of Associations. The foundations of the organization being thus laid in religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and

* Matt. xvi, 26.

† *Ibid.* vi, 32, 33.

with good results. The offices and charges of the society should be apportioned for the good of the society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good-will. It is most important that office-bearers be appointed with due prudence and discretion, and each one's charge carefully mapped out, in order that no members may suffer harm. The common funds must be administered with strict honesty, in such a way that a member may receive assistance in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman believes himself injured, nothing would be more desirable than that a committee should be appointed composed of reliable and capable members of the association, whose duty would be, conformably with the rules of the association, to settle the dispute. Among the several purposes of a society, one should be to try to arrange for a continuous supply of work at all times and seasons; as well as to create a fund out of which the members may be effectually helped in their needs, not only in the cases of accident, but also in sickness, old age, and distress.

Social Benefits. Such rules and regulations, if willingly obeyed by all, will sufficiently ensure the well-being of the less well-to-do; whilst such mutual associations among Catholics are certain to be productive in no small degree of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labour. Yet, destitute though they were of wealth and influence, they ended by

winning over to their side the favour of the rich and the good-will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

At the time being, the condition of the working-classes is the pressing question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably settled. But it will be easy for Christian working-men to solve it aright if they will form associations, choose wise guides, and follow on the path which with so much advantage to themselves and the common-weal was trodden by their fathers before them. Prejudice, it is true, is mighty, and so is the greed of money; but if the sense of what is just and rightful be not deliberately stifled, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration.

**Advantages to lax
or lapsed Catholic
Workers.**

And further great advantage would result from the state of things We are describing; there would exist so much more ground for hope, and likelihood even, of recalling to a sense of their duty those working-men who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false pretexts. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labour brings; and if they belong to any union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies

poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the step. To such as these, Catholic associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship and receiving the returning wanderers to a haven where they may securely find repose.

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Summary and Conclusion.

We have now laid before you, Venerable Brethren, both who are the persons, and what are the means whereby this most arduous question must be solved. Every one should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the State should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the working class, whose interests are at stake, should make every lawful and proper effort; and since Religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.

In regard to the Church, her co-operation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare. Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, Venerable Brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every

means in their power they must strive to secure the good of the people; and above all must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose Godlike features are outlined by the Apostle St. Paul in these words: *Charity is patient, is kind, . . . seeketh not her own, . . . suffereth all things, . . . endureth all things.**

* I Cor. xiii, 4-7.

APPENDIX.

ANALYSIS OF THE ENCYCLICAL *RERUM NOVARUM.*

BY THE RIGHT REV. MGR. PARKINSON, D.D.

INTRODUCTION.

STATEMENT OF THE SOCIAL PROBLEM.

FACTORS: 1. Growth of industries—discoveries of science—relations of employers and employed—wealth of the few—poverty of the masses—moral deterioration.

2. Lack of organization of the workers—contract wages—callousness of employers—trusts—greed of competition—rapacity of usury.

I.

THE SOCIALISTIC REMEDY (transference of ownership to the State) IS REJECTED.

THE RIGHT OF PRIVATE PROPERTY (in chattels and land) IS ESTABLISHED.

A. From the point of view of the *individual*:

- I. The means of self-betterment secured by the acquisition of personal property is an incentive to labour.
- II. As man (by his reason) is able to make provision for future and permanent needs, so he has the corresponding right to secure these provisions as his own.

Objection: (1) The State can provide for all.

Answer:—The individual is prior to the State.

Objection: (2) The land is common to all.

Answer:—Yes, in the sense that it is *offered* to anyone. But it is *appropriated* by individuals.

N.B.—The labour of man *makes* the land valuable; therefore by his labour man imprints his *personal mark* upon it. An individual can therefore acquire not only the *use* but the

ownership of land; for, as his labour has made the land valuable, he can hold what he has made.

The doctrine is supported by—

1. The common opinion of mankind.
2. The civil laws.
3. Divine law.

B. From the point of view of the *family*:

For: if an individual may possess property, still more may the head of the family, since (as such) his duties and responsibilities are multiplied.

These duties and their consequent rights are at least equal to any rights of the State. They are real, natural, needful for the well-being of the family, and prior to the rights of the State.

The State may (and should) protect members of the family; but can neither abolish nor absorb parental authority, nor parental rights. Such interference is unjust, and threatens the very existence of family life.

II.

THE TRUE REMEDY [to be sought in the combined action of (a) the Church, (b) the State, (c) employer and the working class].

A. THE ACTION OF THE CHURCH:—

I. *Doctrinal*—

1. Inequality of men.
2. Necessity of labour.
3. Permanence of conditions of pain and hardship.
4. Class not necessarily hostile to class.

II. *Directive or Moral*—In the precepts of—

1. *Justice*—

- (1) On the part of the workman (honesty, fairness, peaceableness).
- (2) On the part of the employer (respect for his workpeople, regard for their religious duties, morality, sex, strength, just wages).

2. *Hope*: or the aim at the future life.

Hence:—

- (1) The *wealthy* must use their wealth rightly (not merely according to human, but also divine law).

APPENDIX

- (2) The *poor* must remember (*a*) that labour is no disgrace; (*b*) that goodness is the real wealth of life.
- (3) *Both classes* should unite in friendship and brotherly love (since they have the same God, the same end, the same Redemption, the same dignity of children of God, and the same inheritance).

Application of the above Remedies.—The Church:

- 1. Strives to teach men these principles, and move their hearts to adopt them.

Recall the lessons of history—the renovation of society under the influence of Christianity. Therefore let Society, and especially the working class, return to these salutary principles.

- 2. Is solicitous for the bodily needs of men:
She aims at raising and bettering the condition of the poor:

Witness the outpouring of beneficence among the early Christians—the forming of the patrimony of the poor—the heroism of charity through the centuries—State-relief.

Charity, as a virtue, belongs to the Church.

B. THE ACTION OF THE STATE:—

- I. *In general.*—(*a*) The State should benefit *every order in the community*, and (*inter alia*) promote in the highest degree the interests of the poor.
- (*b*) It is irrational and unjust to neglect one section of citizens and favour another; therefore it should provide for the welfare and comfort of the working class.

There must be differences of position; some rule, and some (the majority) furnish the material commodities of life by their labour, and by this labour States become rich. Therefore whatever seems conducive to the well-being of the workers should receive favourable consideration.

- II. Although the individual and family are not to be absorbed by the State, the State must safeguard the community and its parts. Therefore, when other means fail, the State must intervene—

In the maintenance of *order*, of the *sanctity of family life*, *religious observance*, *justice*, and in the promotion of *strong, vigorous, capable manhood*.

- III. The State is the protector of rights, especially of those of the *wage-earner*.

Details:—

- (a) Safeguarding of *private property*.
- (b) Prevention of *strikes* by remedial measures.
- (c) Protecting the working class in its—
 - 1. *Spiritual* and *mental* interests.
 - 2. In *external* matters—
 - (1) Preserving it from exploitation (as to hours and conditions of labour, rest and recreation).
 - (2) With regard to wages.

The nature of labour:—

Labour is *personal* (it is *his* who puts it forth).

Labour is *necessary* (without its results man cannot live).

On this latter ground a man may not work for an inadequate remuneration. "The remuneration must be enough to support the wage-earner in reasonable and frugal comfort."

The family wage, with economy and thrift, will yield the worker private property (even land) that is sacred and inviolate.

Hence there will result—

- 1. A wider distribution of property.
- 2. A greater yield from the land.
- 3. A love of one's country.

(Note especially the last six lines of the text.)

C. THE ACTION OF EMPLOYERS AND EMPLOYED:—

- I. Associations of employers and employed. (Insurances—private institutions—clubs).
- II. Associations of workpeople.
 - 1. These are a natural outgrowth of society.
(N.B.—The rights of Religious Associations.)
 - 2. Dangerous Associations are to be shunned.
 - 3. Importance of Catholic Associations. (Rules and good results of these.)

CONCLUSION.

Respective duties of the State; of the Wealthy; of the Poor; of the Clergy.

Imprimatur.

✠ EDWARD, BISHOP OF BIRMINGHAM.

1910.

How to Study the Encyclical

It will be useful to begin with some knowledge of the historical background of the Encyclical, industrial conditions and economic doctrine of the nineteenth century and the work of those Catholic leaders who prepared the way for Pope Leo's teaching and responded to his call. A good plan for this study is provided by **The Church and the Worker—before and after the Encyclical Rerum Novarum**, by V. M. Crawford (C.S.G., 3d.). Some account of the Catholic social movement will be found in **The Catholic Social Movement**, by Prof. Th. Brauer (C.S.G., 6d.), **Catholic Social Doctrine, 1891-1931**, by V. M. Crawford (C.S.G., 1s.), and **The Catholic Social Movement**, by H. Somerville (Burns, Oates & Washbourne, 3s. 6d.).

A student should then make himself thoroughly familiar with the text of the Encyclical. Note the main scheme (cf. Analysis, p. 52): the problem and its causes (paragraphs 1-2), the wrong remedy (3-12), the true remedy—intervention (a) by the Church (13-24), (b) by the State (25-35), (c) by associations (36-45). It will be a valuable exercise to summarize and to group together all passages which bear on each of various subjects dealt with, e.g., the Church's claim to teach, human personality, property, trade unions, wages, other conditions of labour, etc.

A helpful commentary on *Rerum Novarum* is **Catholic Social Principles**, by Rev. L. Watt, S.J. (Burns, Oates & Washbourne, 1s. 6d.). Having obtained a grasp of this Encyclical, the student should then proceed to the official commentary, written "to recall the great benefits" of *Rerum Novarum*, "to develop more fully some of its points," and to "expose the root of the present social disorder." This is **The Encyclical Letter, Quadragesimo Anno**, by Pope Pius XI (C.S.G., 2d.).

Some Publications of The Catholic Social Guild

Quadragesimo Anno. The Encyclical of Pope Pius XI on the Reconstruction of the Social Order. Revised translation. With Index. 2d.

A Primer of Social Science. By the late Mgr. Henry Parkinson, D.D., Rector of Oscott College. Sixth edition, revised. 3s.

A Primer of Moral Philosophy. By Very Rev. H. Keane, S.J. 2s. 6d.

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